An inuectyue agaynst dronkennes.

Prouer. 20.

Wyne maketh a man scornfull, and dronkennes maketh a man vnquiet, he that delyteth therein, shall neuer be wyse.

Ioel.i. A

Awake vp you dron
kards, wepe & mourn
you wyne suppers, be
cause of youre sweete
wyne: for it shal be ta-
kē out of your mouth.

Idrede it mu
che lest that
suche as be
sobre sholde
scornefully deryde me
for my discours and in
uaying agaynst them
ẏ be dronken, as lyght
and laboure loste and
tryfled tyme in vayne
for they will saye, that
such castigacion / as to
sobre mē it nedeth not
so vnto dronkerdes it
bootethe not: whiche

The pro
emy.

wallowynge in vayne
cannother heare anye
mannes voyce, vnder
stande hys fryendlye
admonytiō, nor feleth
ẏ poygnant sharpenes
of any rebuke. For in
lyke case, as a dead
corps can w̄ no vehe-
mente prycknynge, be
made to feele: no more
can ẏ mynde of a dron
kard be stirred vp w̄ a
ny admonishements.
And albeit it ware to

be

be wilshed, ỹ mens la
bour ſhuld not be loſte
in chaſtenynge of thē
that are ſo wedded to
their vice & wilfullnes
that all hope of amen=
dement vtterly is ex=
cluded, yet that not wᵗ
ſtandyng, for as moch
as ſome there be whi=
che otherwhiles & be
twixt times, as it wer
awaking out of ỹ depe
ſlepe of that ſo great
an euyl great & them

selues and declare thē
selues no lesse, but to
be in case to be holpen
in ẏ they do acknow-
ledge some time theyr
own disease: I wil euē
for their sakes, now
as briefly as I can, de
clare what outrage &
enormity[illegible]s in thys
foule vice conteyned:
for as ther is nothing
moore beautyfull, thē
a sobre man, prest and
redy. [illegible] thyng

Contra-
[illegible]

in

in what so euer tyme and place you wyll haue hym: so is there no monster more hugly then a dronkerde whose handes & fete, as Terence sayth, can nother of thē do their dutie And fyrst of al, I can muche prayse the wisedome of the Grekes, who in the propri etie of theyr languaige do manyfestly expresse how great a vertewe

The etymologie of the woord.

and how excellente is
sobrietie for to thentēt
they myght declare, ỹ
the mynde of man can
not contynewe in hys
dignytie wt out sobri-
etie, they haue called
this vertue by a good
ly name, SOPHROSYNE,
which signyfyeth no-
thyng els but the pre-
seruation of the mynd
that in how muche mā
dothe excell all vnrea
sonable Creatures in
wo-

worthynesse of mynde
so muche should thys
vertu be estemed abo
ue all other excellent
& albeit, that certayne
Philosophers of the
secte of zeno holde opi-
nion, that he that hath
one vertew, wanteth
not the residew: yet
neuertheless, it is oftē
seene by experyence, ye
he hath had fortitude
which hathe not kepte
the lawes of Amytie.

But.

But without the foū-
datiō of sobrietie, was
neuer mā yet, endued
w̄ other vertues. For
in like case, as that eye
lyke. onely can iudge best
the diuersytie of co-
lours, which is cleare
without any blemysh
of euil humor or other
infection: soo can that
mynd discerne in eue
rye thynge, what is to
be esc[illegible]d, & what is
to be followed, whiche
the

6

ỹ temperancie of meat
and drynke, kepethe
cleare from any burdē
This vnto wise men
is mother of all good
Counsels. This put=
teth in execution, all
wittie deuises. This
maketh common wel
thes to floryshe. And
with out this the chie=
feste thynges decaye.
So that euen hereof
is it manyfeste, howe
great a mischief in a cō
mor-

Declara
tion.

monne wealthe, is a
dronken citesyn, whi=
che as he is cleane wh=
out all vertue and ho
nestie: so cã he nother
in doubtfull matters
gyue any counsell him
selfe, noz followe that
shall be gyuen hym of
others, as oone that
nother can remembze
thynges paste, nother
vnderstande ẏ which
is present, nother foze
see thynges to come:

fy=

finally, who is nothing
else, but as the Poete
sayeth of idle persons,
Telluris inutile pondus, an vn
profitable burden of ye
earthe. Furthermore,
painte in your mynde
withe the Pensyll of
your thought, suche a
mannes life from eue=
nyng till it be far forth
nyghtes, There is cry
enge, there is drync=
kyng, there is playeng
there is singinge, ther
is

A feyned person.

is talkyng of bawdry.
There is howlynge,
ther is Chiding there
is fightyng and brawl
lynge, there is brea=
kynge of pottes there
is vieng & vomptyng,
ỹ shame it is to heare.
Then are some taken
withe slepe so heuy as
it ware euen deathe:
some ar trubled w spi=
rites & other thinges
most terrible in theyr
dremes. Thē enlueth
the

ẏ iuste punyshment of
dronkēnes, great hed
ache and debilitatiō of
all ẏ members. On ẏ
morow, ache and wine
notte as yet digested,
kepeth hym in bed tyl
none. But & if he haue
any vrgente busynesse
to do, he goeth there a
boute as it were a mā
worne and halfe dead.
And who shall euer do
anye thynge purposly
in a matter of weighti
un=

importaunce, where-
vntoo hee commethe
with so euyll a wyll, so
faynt, and weak in his
lymmes: What thyng
can he dispatche being
hymselfladen: What
thynge strongly can a
weake man do: What
laboure can he endure
which with dzynkyng
ouer nyghte, was not
onelye weakened and
weryed: but also clene
ouerthzowen: Waste
he

he touche any thinge.
His handes haue the
paulsy. Must he go a=
nye whyther, his leg=
ges stacker, so he ree=
leth, and maketh undē
tures. Doth the mat=
ter requyre eloquence
Hys tonge stamereth,
his voyce wyll not let
hym speake, and to be
shorte, amongeste all
kynd of diseses (wher
vnto the myserable cō
dytion of man is sub=

Compa
rison.

fecte, there is none at
all to be found, that so
whollye takethe man
from all vse of him self
and ouerthrowethe
both body and mynde
as dothe thys vyce of
dronkennes. For al o-
ther diseses what tim
they do assayle the bo
dy or any parte therof
yet dare they not at-
tempte, to pearce the
mind, ye immortal part
of man.

For

For som haue ẏ cramp
and some the goute,
some hote diseses, and
some colde: yet haue
they styll the vse of re
son in her chief perfec=
tion. But ẏ selfe same
thyng which we haue
common and all oone
wyth God, wherbye,
both we are, and so be
ryghtlye called, men,
wherin also, we differ
from brute bestes, drō
kennes bothe can, and

is also accustomablye
wonte to confounde &
bring to naught. The
Falling sycknes fallyng syckness is vn-
doubtedly a cruel and
a dreadefull dysease,
wherin many ar wont
often times to destroy
them selues, whyleste
they beate their owne
membres, teare theyr
heyre and wallow thē
selues in ỹ myre. But
no man is able wythe
wordes to expresse,
how

how much more beast
ly and detestable, dron
kennes is: for whom
so euer the fallyng sick
nes taketh, it leaueth
hym by and by, and re
storeth vnto hym the
vse of his mind again.
But the dronkerd af=
ter that he hath longe
& much bene tormoy=
led with dronkenship,
and hath both done &
suffred many thynges
full shamefully (vnles

he ware by and by. as
often tymes it chaun-
ceth vtterly extinguis
shed therein) and hath
leyne two or thre dai-
es lyke a deade man,
scarsly then commeth
agayn to himself. The
other names disease
is lesse euyll for thys
cause, that nothynge
is committed through
his fault, but through
the vehemencie of his
disease. He repenteth
that

that he hath sayd and
done: but thys manne
hath a double euyll, ꝙ
he can laye the blame
vpon none other, and
that suche thynges do
moze greue mē which
chaunce vnto them wꝭ
out deserte. Agayn, a-
mongeste the diseases
of the mynde, there is
none so hurtfull, noz
where vpon groweth
and ensueth so muche
wickednes to be foūd.

Thyn-
ges an-
nexed.

Consequentes

For once, what thyng is so abhomynable ye dronkerdes dare not doo. Nothyng ought amongeste men to be more reuerentli obser ued, then faythe and counsell keapyng: but thou mayst commytte nothing in creadite to a dronckarde: for he bloweth it abrode and can kepe no counsel, be it neuer so reuerent a thynge, neuer so holy, ne=

neuer so much nede to
be kepte secrete, but if
he be prouoked vnto
such folly by any dron
ken companion of his, The
he bewrayeth and be- cause,
trayeth the high dig-
nitie of his mynde: for
what thinge is it that
he wyll not dyscloose
which is so ready and
so greadye at the foo-
lysshe requeste and af-
fection of oothers, to
lose that thynge that

he

he hath in this world deerest. And to whom is it vnknowen that dronkennes is an ouerflowyng founteyn and welsprynge of all myschiefes, of contention, strife and debate, woundyng of men, rauysshynge of women, murdre & aduoutry. It is euydently knowen, that the greate fyght of the Lapithes (as Horace makethe men-

Effectes.

mention) arose onelye
vpon wyne, & we now
at this dai haue to ma
ny examples thereof:
and dyd not Tharqui
nius kyng of Romai-
nes, after that he had
in his cuppes, goo and
rauyshe that good wo
man Lucrece, and lost
therby his kyngdom:
Who knoweth not, y
great Alexander king
of Macedonia, in al o-
ther thynges a prince
most

moste excellente and a famous conquerer, in his dronkennes wold slay his moste deare & familiar frendes, and so loste the loue of hys Lordes therby, that in fyne, he was poysoned. But men maye impute to me greate folly, which go aboute wythe the shortnesse of speache to compryse anne endlesse matter, whose mychief stretcheth

A briefe peroration.

cheth so farre, that in
case I had an hūdred
wittes, with as many
tongues, & a mouth
of brasse or yron,
yet ware I no
thynge able
to vtter
the e=
uyls
that arise of
dronken
nes.

Imprín=
ted at Ippiſwiche
by me Jhon
Oswen.

Cum priuilegio ad Imprimendum ſolum.